

ESOTERIC EXTENSION OF TAROT TO DEVELOP SUPERSENSORY POWERS

LESSON 46

Transcriptions from Ann Davies' Class Lectures

In this lesson we will show you how to apply Tarot Key 18, The Moon, to your life. The Hebrew letter attributed to it is Qoph. Qabalistically, the consciousness assigned to Key 18 is the Corporeal Intelligence, the bodily intelligence. Therefore, this key is closely concerned with the physical vehicle. We will go into that association fully. In addition, Key 18 is assigned to the idea of organization and the idea of sleep.

Organization is an appropriate concept to be linked with the body, because the kind of organization necessary for the physical vehicle to exist is most complex. Science has not yet even begun to understand that astonishing and intricate mechanism--the human body. It takes uncountable numbers of continuous physiological transformations, both chemical and electrical, for a body to function and do what it must do just to remain alive. Not to mention the intricate processes involved in actions we choose to make the body do through our self-conscious direction. The organization involved in merely deciding to lift an arm is very complicated.

Actually, the reason we can say such things as, "I shall lift my arm," the reasons that the body continues to function with every cell properly nourished, with every organ performing its particular function correctly, is because there is Something that knows every last detail of the organization. How could it be otherwise? One cannot call something so highly organized as a human body a happenstance. It would be like saying that by coincidence a piano built itself (and a piano is a simple thing compared to a living being).

Think of the other types of mechanisms that we have developed, such as the mechanical brain through the science of cybernetics. They are astonishingly complex. Could such a machine happen by coincidence? Yet these are relatively simple organizations; separate, created for the purpose of expressing one particular idea and performing one specific function.

When we think of organization as part of that Corporeal Intelligence, of body consciousness, we can see that an extraordinarily vast consciousness must have designed it, and be designing it at all times. Certainly we cannot take personal credit for this astonishing phenomena. Therefore, there must be something within us that has access to all of the infinite knowledge in the Universal Mind in order for us to be and to act, to organize, to create, to function, and keep the individual parts of ourselves in harmonious interrelationship.

This is one of the reasons that Key 18 is called The Moon. Qabalistically, the inner holy planet, the chakra, assigned to the Moon is also that which controls the whole subconscious process. It is, therefore, in the subconscious process that the knowledge resides for the organization, building, and maintaining of the instrument we call the physical vehicle.

When we discussed the principle of subconsciousness, we pointed out to you that everyone of us, in a way, could be thought of as a bay, or an inlet, which receives the tides of one vast ocean. The knowledge of the vast ocean is ours on a level that is not

self-conscious, yet it is a part of our subconscious equipment or we would not be here expressing it in a very specialized and personal manner.

Sleep is also assigned to this Key. It is during sleep that the body repairs itself. It is while we sleep that old cells are discarded, and new cells replace them so that we awaken refreshed, or at least we should. Most of us so busily interfere with the proper process of sleep that it cannot do the job as perfectly as it knows how. Human consciousness on a self-conscious level, at this point in our evolution, has a tendency to be over curious. It wants to dip its finger repeatedly into the pies before they are baked. Therefore it upsets the form of them, makes little indentations. We interfere with the process of our renewal much of the time. However, this interference is part of the development of insight, of understanding what is happening. Qabalistically this Key is assigned to the zodiacal sign of Pisces. Pisces rules the feet, for we think of understanding in terms of the feet. This Key shows us Corporeal Intelligence, the physical organization of consciousness but in a specialized way; it shows us evolution, evolution that takes place through physical vehicles.

In the foreground of the key is the pool. All things come from the pool, the basic ocean, the basic consciousness of life. The crawfish is moving out of the pool, symbolizing the first entry into physical form from the water, from the substance of pure being, before any individuality has been attained. The crawfish has a shell and a shell is something that encloses the consciousness. Enclosing of consciousness is what makes us aware, what develops self-awareness, self-consciousness, the ability to say "I am I." Shells are the fields of limited attention that the Higher Self cultivates in order to bring about a greater growth of consciousness, to deepen the cup for the capacity of life.

Above the crawfish on the key is a wolf. The wolf symbolizes the unchanged animal nature which we are taught in Qabalah humanity shares with all life below, the vital or animal soul, those parts of us that are still unbridled, that pour out passions, hatreds, immaturities. These are the parts of our nature that we have not yet brought under the discipline of human consciousness and self-consciousness. Human consciousness can train wild animals and make them useful, make them pets.

Opposite the wolf stands a dog, which is a pet, which is a development brought about by and through human ingenuity. The dog evolved from something originally wild and there is no more perfect symbol of nature adapted to human rule than the dog.

The path between the wolf and the dog rises and falls, going from the pool to the mountain in the background. It shows a path trod by feet, shaped by understanding. It shows this in terms of evolution, of consciousness evolving from lower to higher. It shows it in terms of what, in Qabalah, we call the Moon, because this evolution occurs more or less on the subconscious levels of our being, although it is the conscious levels of our being that set the next motions into activity after we achieve the consciousness of human beings. But until that state of growth, evolution is a pressure from that part of our substance that we call the Moon, from subconsciousness, which is nothing separate from superconsciousness.

Always keep in mind, that subconsciousness, self-consciousness, and super-consciousness, are merely names that we have given to facets of the One Consciousness, because the levels of its expression differ. When we divide them sharply, by names, setting

them against one another, we divide ourselves. They work together, and each level has a function, yet they are not different consciousnesses, but different parts of One Consciousness. Therefore, whatever subconsciousness may do, we must remember that it is superconsciousness that has set it into motion, and is the true causative factor. Our habit of locating causative factors on the physical plane, or at the self-conscious level, is at the root of a vast majority of our problems. It is placing the cart before the horse.

In essence, we are taught in the esoteric schools of training that superconsciousness makes a decision as to what it intends to be or to express; then its own substance goes into action. Once we have seen this activity manifested on the physical plane, we see a certain sequence occurring, and because we see these superconscious decisions, unfolding in sequence, we decide that the cause is what we have seen. This is not true. The cause is not what went before. We have been misinterpreting a logical sequence as a causal one.

The events of our lives, one might say, are caused by our future pulling us, rather than by our past pushing us. This idea disquiets many people. They say, "What about free will? What about choice? What of those who deliberately perpetrate horrors?" They ask these questions because they have not fully understood what is implied by the statement that the future is pulling, rather than the past pushing. In the higher, in the superconscious mind, past, present, and future do not exist separately. It is in the unfolding of the decisions made by superconsciousness that we experience the individuality of time and space, of yesterday and tomorrow.

When the flower is still a bud, it must unwind a petal and then the next, before it becomes a full flower. When humanity is still unevolved it must do, think, and feel certain things that are immature and which bring repercussions. That is the way in which growth takes place, this is the bringing into bloom of the flower that is, on the superconscious level, already a determined factor. It is not yet, however, real for the beholder, not, in a sense, real for God, until it has expressed itself in and through form.

For this reason, what we do is important. How we handle a situation, how we react to a person or a thing, or an element in the environment, is important because it is only in becoming aware self-consciously of what these sequences bring about, that we begin to attain to the truth of the superconscious state, the full flower. There are repercussions for immaturities, for evil. On the other hand, though there are repercussions, the future is already assured, the full bloom of the flower. Some flowers may be planted in soil that is poor and hence need more cultivating. All are destined to bloom. What we are trying to do is to place our physical body in such a wonderful and perfect environment for growth, that it will unfold much more rapidly, fulfill sooner the complete and conscious knowing, doing, and expressing of the supersensory powers which are already ours on the Inner Plane.

Let us consider our attitudes towards our body and understand better what body really is. We have said often that a common and grievous error is made in occultism when one tries to divorce oneself from the material world by saying, "I am pure spirit," and deciding that the chief aim must be to escape from the physical plane, escape from the body, evolve away from it, evolve away from the necessity of it. A hatred of the body exists among many occultists, unfortunately engendered by occult work which has given a most erroneous teaching.

During the period when many occult books came on the scene, our culture was suffering from the prudishness of that period. Flagellation of the flesh was thought to be a very spiritual occupation. A rigid type of discipline was thought of as expressing the highest kind of consciousness. Not discipline as the occultist sees it, but discipline in terms of refusing to let the body, or that part of the environment that includes the body, have any feelings, attitudes, thoughts, or expressions of fulfillment that were considered by the puritan to be evil and low.

Salvation, attainment, was thought to be bound up in repudiation of the flesh. Because of the inculcation of this kind of feeling and thinking in the minds of so many channels, because they had not been trained to receive only from the superconscious levels, whatever they brought through was colored by their own subconscious conditioning. This is one of the reasons that we have warned you so often not to dabble in the lower psychic elements. At that level, you are always involved with the patterns of subconsciousness, the habits, the feelings that color whatever you receive. You may receive a mystical experience, but if it comes on a psychic level, the psychic colors it because subconsciousness is not yet fully transmuted, and then you have a half-truth, which is often more dangerous than an outright lie.

This has happened to many esoteric schools. It is one of the tragedies of our times. It is because of this, amongst other things, that the Inner School has been attempting to give out a great deal more of the esoteric teachings than it has in the past, in order to overcome, whenever possible, this attitude and feeling about the physical aspects of livingness.

Qabalah teaches that the physical plane is the fruit of the tree. Shall we say that the fruit of the tree is evil? If we look upon the physical body, upon the physical plane, as evil, then surely we must be saying that God is evil, for who or what created it but God? Is there any other creator? Often we hear or read that the whole aim of spiritual attainment is to escape from the physical plane of awareness, up to the true spiritual level. We, as Qabalists, know that the whole aim is to bring the spiritual ideas down into the physical plane, so that they act in and through the physical world and the physical body. Otherwise, why should we have to live and experience through what we call the physical body?

Is the physical body something other than spirit? If we think that it is, we immediately set up in ourselves a division that causes us problems in all areas, and most of us have that tendency. We dare not say that the physical body, or anything physical, is not also pure spirit. This is where a grave mistake has been made, so I shall recapitulate things I have said before, to try to show you that, whatever we experience as physical, cannot be other than spiritual. If it were other than spirit, it would be something that God had not created. God could not then, be the One Indivisible, the I Am, that which is beginningless, endless, past, present, and future, that which always was and will be ever. In making such a division, we immediately create something that is not part of the creative Lord of Life.

We know that thoughts can travel without a physical intermediary, as in telepathy. Libraries are filled with accounts of various experiences of telepathic reception; we can accept it as a fact. Because it does not need a physical base, some say, "If the mind has the power that is not dependent on something physical, then the mind is immaterial; it is not

physical. Therefore we are something immaterial; we are not physical." They are delighted at that, indicating that they do not think highly of the physical.

We admit that there are parts of us that are not physical, but even so that does not diminish the fact that that which is physical must still be a part of spirit.

We experience physical things through our consciousness. When you touch something solid, your consciousness interprets certain sensations, and says, this is solid, that is a thing or a form that has this or that color or shape. The same is true of hearing--of all the senses. When we discussed the sense of touch, we pointed out to you that all of our senses are really extensions of the sense of touch. It is the nerve endings in our eyes that pick up electrical impressions. Nerve endings in our ears pick up sound vibrations. Our eyes and ears and touch are differentiated ways of experiencing certain kinds of electromagnetic vibrations. Consciousness takes these groupings of electromagnetic vibrations and interprets them through experience, because it has experienced them before.

We all have similar ways of interpreting such impacts from our senses because we are all human beings, living together on this planet and in the heavens, all concentrating the same vibrational levels of the Divine Substance. We are light-wave beings, in a sense. We are, in a sense, a group soul, but with differentiated individual souls within it. We are one in essence, and it is because of that oneness on the superconscious level, within the sun, that we all have approximately similar interpretations of sensation. This is hard. This is hot. That is water. That is red. Within this range of similarity, our consciousnesses, nevertheless, interpret differently.

If you are in love with someone, and I am not, you will look at that person and say, "Beautiful beautiful!" And, if you are really in love, that person will be beautiful. I, not being in love, will say, "What illusion, what delusion is fostered by the state of being in love!" I shall be sure that I am seeing correctly. You, in love, will be sure that you are seeing correctly and you are right. The eyes of love, see love, see truth.

This week practice looking at the physical world with the eyes of love. See your body as the Temple of the living God through which it is growing individualized centers of itself. Before going to sleep at night, talk to your own Corporeal Intelligence. Send it love and acceptance. Gently and lovingly instruct it to begin building a more perfected vehicle for the reception and transmission of ever higher levels of awareness and understanding.